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responsible with Machiavelli for the establishment among men of a political theory which aimed to justify "a man's selfishness to himself."

The author insists that politics and ethics must again be united in a theory of government which sets the common good above liberty and her handmaid, license. In his judgment the "riot and anarchy prevailing over those areas where there is neither state nor national control" must be subjected to government regulation through the progressive development of nationalism in accord with the principles enunciated by Washington, Hamilton, and Marshall.

"The New Politics" is characterized as a plea for a democracy of nationalism to replace a democracy based on individualism; for a reconsecration of government to the cause of the people; for the conservation of natural resources; for the application of scientific principles rather than selfishness and prejudice in the operation of the affairs of government. The new political faith is held to be opposed to Socialism, which too frequently is inspired by personal motives, and is defined as a compound of Greek principles of government and the Christian virtues as exemplified in the life of Christ. The writer calls to account those who still cling to the doctrines of individualism as formulated in the writings of eighteenth century French philosophers, in the Declaration of Independence and in the Declaration of Rights.

The limitations and faults of the work are very marked. Without any serious loss to the views presented the volume might have been greatly condensed. The writer frequently shows a lack of knowledge of the ordinary facts of history. A careful reading of the records of the past scarcely substantiates the harsh criticisms of Rousseau, Jefferson, and some of their contemporaries, or the extraordinarily high opinions of Hamilton and Marshall. One may well wonder whether the principles of good government and politics were summed up once for all in the works of Aristotle or whether there has not been a vision of the common good in some respects at least higher than that of the German philosophers Kant and Hegel. It is apparent that the writer is furnishing a polemic rather than a thorough and systematic treatment of his subject. The volume must be judged, however, rather as a popular presentation of personal views and observations on politics. From this standpoint it contains much suggestive material stigmatizing some of the most deplorable phases of a passing social order and offers a rather definite program for progressive political reform.

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Weill, G. *Histoire du Mouvement Social en France*. Second Edition. Pp. ii, 563. Price, 10 francs. Paris: Felix Alcan, 1911.

By "Mouvement Social" Professor Weill understands the sum of all the efforts made to ameliorate the economic condition of the working classes. These efforts may take on the form of patronage by the rich, association among the working men, or legislation by the state. The book before us

concerns itself almost exclusively with the last, though, however, the author finds the development of socialist groups and factions at times so absorbing, that the story of how the somewhat bewildering factions ultimately bring sufficient pressure to bear upon the government to secure remedial legislation is sometimes pushed into the background. The labor legislation and its causes in France during the last sixty years is the story of the articulation of the needs of the working classes on the one hand and the laws on the other. Under the system of manhood suffrage, the working man possessed the legal weapon to enforce his demands, and in no country has he used it so successfully as under the Third Republic in France.

The work begins with the coup d'état of 1851 and carries the study down to the elections in 1910. The new edition, therefore, gives us the continuation of the story from 1902 to 1910, in addition to a complete re-working of the last seven chapters in the light of the more thorough study of the subject in recent years.

Of the Second Empire the author is very critical and sarcastic. It posed as the adversary of socialism while it at the same time laid claim to being the benefactor and friend of the working man because of its comprehensive public works. "*Gagner la sympathie des ouvriers par de grands travaux publics était dans la tradition impériale.*" "The working man lacks work," said Napoleon, "he easily yields to intrigue and may be readily aroused. I fear insurrections growing out of a lack of bread more than a battle against 200,000." Hence the great activity in public works, the building of railroads, canals, telegraphs, and the renovation and rebuilding of cities under the Empire. All this gave work, prosperity and contentment; so at least the emperor hoped. But he calculated badly. With the increase of workers, the advent of machinery and the growth of the large financial fortunes, the cost of living rapidly rose. In spite of the miserable conditions of the laborers, a class consciousness was developing among them and after 1860 it manifested itself in many ways, winning for the workmen the right to form associations in 1863, and five years later, other extensive concessions.

But the revolutionary socialist movement of the late sixties was thoroughly discredited by the Commune and in its stead, or rather in place of revolution and strikes, syndicalism and co-operation appear. About the same time the ideas of Karl Marx began to exercise a strong influence on socialistic thought in France. Collectivism in its various forms comes to the front till it is completely triumphant at the Congress of Marseilles in 1879. An alliance with the republicans, seeking support among the masses and promising extensive reforms was effected, the radicals making common cause with them in the election of 1893.

But for a decade or more before this the government had been forced to deal with some of the more urgent of the social and economic problems. The group in control of the government to 1879 was indifferent and hostile to the demands of labor. It considered that it had done quite enough by establishing free and compulsory education. But with 1879 power passed entirely into the hands of the Republicans. In 1881 came the law for the freedom of the press,

in 1882 the extension of elementary instruction to all. After a prolonged and bitter fight the famous law of 1884 was passed which granted to the working man not only the right of association, but also of coalition. "Qui autorisait les syndicats et les unions de syndicats." During the long controversy over this measure the senate chosen by the municipal councils repeatedly revealed its greater conservatism by strenuous opposition. The next important "legislation ouvrière" came with the abolition of the *livret* in 1890; then followed measures for the protection of mine workers, for the reduction of the hours of labor for women and children, for the proper inspection of factories, for the arbitration of disputes before justices of the peace, and for the regulation of the safety and sanitation of mines and factories.

The work is clear and direct, showing an excellent grasp of the historic forces at work in forcing the labor legislation on a reluctant bourgeoisie which is still opposed to the Gambetta's idea "l'alliance du le prolétariat et de la bourgeoisé." There is a poor index, an excellent table of contents and an up-to-date bibliography.

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Wyman, Bruce. *Control of the Market.* Pp. vii, 282. Price, \$1.50. New York. Moffat, Yard & Co., 1911.

The limits of a brief review are entirely inadequate for more than an appreciation of the excellent work done by Professor Wyman in his "Control of the Market." This little book admirably summarizes the recent extensions of the police power into the various fields of business regulation. The various conditions which call for public regulation of private business, so far as concerns the right of private enterprises to fix charges and determine supply and service, are carefully set forth, and the views of the various courts are fully illustrated by a large number of quotations from leading cases.

Starting with a discussion of the tendency toward state control, the author, in Chapter II, explains the principle on which the form of public regulation with which his book deals is based. This is the desire on the part of the public, which has not been the least modified by the tendency toward regulation in various lines, that competition, which in another place is defined as "that condition of business which puts the distributors at the mercy of their public," should be continued.

Next in order Professor Wyman explains the different methods by which competition has been controlled by the establishment of various forms of monopoly, including contracts between manufacturers and distributors by which they are given unfair advantages, coercion by labor unions, and pressure by various forms of trade combination. In connection with this summary of successful attempts at monopolization is given an outline of what the courts have regarded as unfair methods of competition employed by these various combinations.

The author next approaches the solution of the problem presented by